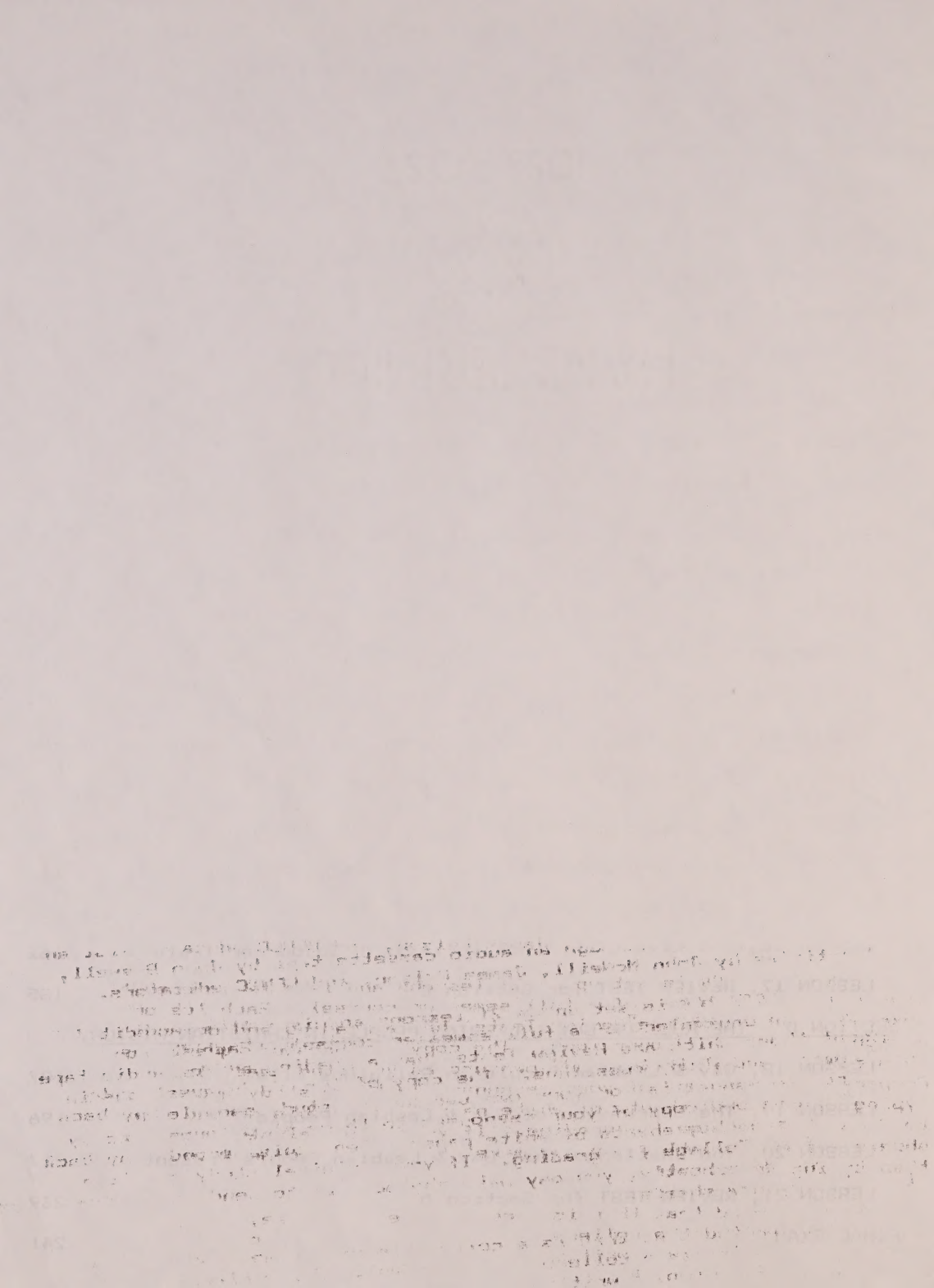


OUR STORY TOO CORRESPONDENCE COURSE

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OUR STORY TOO CORRESPONDENCE COURSE

To the Student:

Welcome to this exploration of Christian history and the role of women, black people, and gay/lesbian people in that history. As you can readily see, this course is unlike most other history courses. It is an attempt to fill in some of the "gaps" in Christian history that are seldom studied.

Since *OUR STORY TOO* is a specialized course, it is not designed for those at an introductory level in church history and Christian doctrine. A basic grasp of general (patriarchal) church history and of the development of Christian doctrine is necessary background before one can appreciate the great variety of expressions within Christian history and the wide participation by marginalized people.

In Lessons 1 - 6, this course sets the context of the historical development of Christianity using the book *Christianity: A Way of Salvation* by Sandra Sizer Frankiel (Harper & Row, 1985), and articles by Fred Anderson and German Martinez explaining where the various Protestant denominations and the Roman Catholic Church are today as reflected in their worship and how they got to this place.

In Lessons 8 - 12, the role of women in Christian history is explored through the book *Her Story: Women In Christian Tradition* by Barbara MacHaffie (Fortress Press, 1986), and articles by Rosemary Radford Reuther and Barbara Brown Zikmund.

In Lessons 14 - 16, the role of black people in Christian history is explored through an article by James Cone, an audio cassette tape by Jeremiah Wright, and an article by Joyce Hollyday.

In Lessons 18 - 20, the role of gay/lesbian people in Christian history is explored through an audio cassette tape by John Boswell, and articles by John McNeill, James Nelson, and UFMCC educators.

OUR STORY TOO is set up as 21 lessons and is a three-credit course (the equivalent of a full semester course). Each lesson (except those which are Review Tests) has a reading and/or audio tape assignment and study questions. The copy of the study questions in this course manual is for your own use as you study each lesson. Prepare a second copy of your responses to these study questions by typing on separate sheets of white paper. Send this second copy back to Samaritan College for grading. If your original study question sheets are done neatly, you may make photocopies to send in, rather than typing new sheets.

Keep in mind that this is a college-level course, and you are expected to write as a college-level student. Write clearly and correctly. For clergy, written communication skills are as important as oral communication skills. Use this course as an opportunity to practice your writing skills.

LETTER TO THE STUDENT (cont'd)

These study questions are like an "open-book test" for each lesson. You want to develop as accurate and complete answers as you can because you will use these questions and your responses to prepare for the tests in this course. You may bring additional resources and your own views into your responses, but only after you have shown you have understood and can explain what the textbook presents. Many of us have a tendency to start "preaching" or "editorializing" when it comes to study of Christian matters because we are dealing with issues that are of ultimate importance to us. In an academic study, however, the main point is to *understand*, not to preach.

Most of the assigned readings and tapes for this course do use inclusive language for both God and people. In addition, the course itself is written with the inclusive language guidelines of the UFMCC in mind. In your own responses and answers in this course, try to be as inclusive as possible.

Lessons 7, 13, 17, and 21 are closed-book Review Tests. They will be sent to you when you are ready for them. The test questions will be objective, and consequently you will have to memorize lots of details in this course. Naturally you will not retain all these details after the course is over, but you will have a good overall sense of the material covered in this course and a feel for where to look for what information when you need it in the future.

After you have completed all 21 lessons, you will take a Final Exam for the whole course. This will be proctored by someone else, whereas the Review Tests are taken on the honor system.

There is no set schedule for Samaritan correspondence courses. You may proceed at your own pace through this course as long as you complete it within a year. This means at least two lessons a month. I recommend, however, that you aim at doing at least one lesson each week. This will help you keep the momentum going, and the lessons will more easily build on each other.

Send your completed study questions and tests to Samaritan College at the above address. They will be graded promptly and returned to you. You do not need to wait to receive a lesson back, however, before you proceed with the next lesson. Your final course grade will be based 1/4 on the study questions, 1/2 on the review tests, and 1/4 on the final exam.

If you complete the course with a grade of 70% or better, you will earn three Samaritan credits (college-level semester units) and you will meet the proficiency requirement in History of Christian Thought for UFMCC clergy credentialing.

If you have any questions or comments, feel free to share them when you send your lessons in. May God's blessings be upon you as you prepare yourself to better serve in Christ's name.

OUR STORY TOO - LESSON 1

(A) *Christianity*, Chapter 1, "Introduction", pages 1 - 5

- (1) Explain in a one paragraph response why an understanding of Christianity (its history and meaning) is so important to Western people.

(2) For Western people Christianity is both a familiar part of the environment and a hidden influence on their lives. Virtually every day one encounters Christian believers and confronts Christian influence in politics, education, and culture. So Western students need to ask themselves about the significance and meaning of Christianity as a religion, how it has become so powerful in people's lives, how it came to influence millions of people over 2000 years of history, what importance it has today in our lives, society, and culture.

- (2) What is the simple one-sentence definition of "Christianity" that Frankiel gives?
Christianity is...

(1) the religion of those people who believe in Jesus Christ as the savior of the world.

- (3) The word "Christ" is derived from the Greek word "Christos", which is a translation of the Hebrew word "Messiah". Look up "Messiah" in the Glossary in the back of the book. What is its literal meaning, and what did it come to mean in Jewish thought?

(1) Its literal meaning is "the anointed one" of God. It came to mean God's chosen king, expected to bring peace, prosperity, and perfection to the world.

- (4) All the historical information that we have about Jesus (whom we call the Christ) comes from the New Testament writings about him. The first writings that mention Jesus are Paul's letters, the earliest of which was at least 10 years after Jesus' death.

(2) Fuller portraits of Jesus are found in New Testament writings called Gospels, which are written 30 or more years after Jesus' death.

- (5) Frankiel maintains that we actually know little about Jesus. What we do know includes:

(4) Where he conducted his ministry -

He was a wandering teacher in Palestine, mostly in Galilee and Samaria.

What he preached/proclaimed -

He preached the impending end of the world and the coming kingdom of God.

What he was and did -

He was a powerful teacher and healer (and he probably instituted some customs among his disciples that later became rituals of the church).

How he died -

He was crucified by the Romans about 29 C.E.

OUR STORY TOO - LESSON 1

- (6) Note that the probable date for Jesus' death is 29 C.E., not the early 30's. This is because our present calendar (introduced in the sixth century) was a few years off from the actual birth year of Jesus. We know this because King Herod, who was still alive when Jesus was born, died in 4 B.C.E.

③ Read footnote #1 in the back of the book about the date of Jesus' death. The current scholarly abbreviation C.E. replaces A.D. in recognition that there are other religions and other ways of dating. This abbreviation stands for common era or Christian era. The abbreviation B.C. is then replaced by the abbreviation B.C.E., which stands for "before the common era".

- (7) Look up the term "Kingdom of God" in the Glossary. What is its meaning?

① The state of the world in which God's will is fulfilled; expected to be brought into being at the end of time when Christ returns.

- (8) That which we know today as Christian teachings stem for the most part from the early church. It was this community that preached Jesus and wrote about him. A major part of Christianity has always been the community that believes in Jesus the Christ. How did this early Christian community view itself?

② (a) as the "Holy Church", meaning that their community was in some important ways separate from the rest of the world.

(b) as continuing the mission of Jesus and preaching the coming kingdom until he returned.

- (9) The early Christian belief that Jesus was the savior who would return meant that the early Christians believed that God would send a Messiah at the end of time to rule as king over a new, perfect world, and that they also believed that Jesus was that Messiah.

- (10) Look up the term "salvation" in the Glossary. The most general meaning is liberation from the power and effects of sin. Other meanings are:

⑤ (a) an experience or series of experiences leading to a sense of liberation
(b) the expected liberation of a Christian after death

In a brief one-paragraph response, explain the early Christian belief about the effect of Jesus' life, death, and resurrection on one's salvation. In what sense was salvation present, and in what sense was it future?

The early Christians believed that Jesus' life, death, and resurrection had changed their lives in the present and ensured their salvation. When the end came, some souls would be condemned to punishment and some saved; those who belonged to the church would be among the saved. In the present, they already felt some of the effects of that salvation; they had a foretaste, in the intense spiritual life that they lived, of what was to come.



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OUR STORY TOO - LESSON 1

- (11) For early Christians to "believe in" Jesus meant to accept what the church taught about him as true _____ and to act accordingly.

(2)

To "act accordingly" involved:

- (a) to... be baptized
- (b) to... participate in the rites and ongoing life of the church
- (c) to... live a moral life according to the church's standards

- (12) When Frankiel uses the term "religion" in a Christian context, she means the set of practices, beliefs, and institutions _____ that Christians established to maintain, express, and transmit their tradition

(1)

With such a broad view of what Christian religion is, Frankiel maintains that it is more accurate to speak of "churches" than "church", and "Christianities" than "Christianity". From the very beginning there have been differences, variations, and disagreements in Christianity. Even though Christianity appears to have a simple core, it is an extremely diverse religion.

- (13) To explore the diversity within Christianity, Frankiel in Chapter II traces the broad contours of Christianity as it grew and developed, identifying some of the major different religious styles, worldviews, and directions. Glance through Chapter II to see how Frankiel presents the historical development of Christianity.

(20)

- (a) Organization and development of the earliest Christian communities
- (b) Development into the official religion of the Roman Empire
- (c) Split into Eastern and Western branches
- (d) Development of each branch in the Middle Ages
- (e) Development of the Western Church through the Reformation
- (f) Movement of Christianity to new parts of the world
- (g) Modern developments in Christianity

Frankiel does not restrict herself, however, to describing history in the sense of names, dates, events, and movements. Her presentation of the historical development of Christianity includes three more chapters, in which she shows that structures, forms, beliefs, rituals, and theology are also crucially important in understanding Christianity.

Glance through Chapter III, "Structures of the Christian Life". In this chapter Frankiel shows that Christianity at any given time and place is a defined community with a set of beliefs and ceremonies. The constant and basic structures of Christianity are its symbols, rituals, and institutions.

Glance through Chapter IV, "Dynamics of Christian Life". In this chapter Frankiel demonstrates that Christianity at any given time and place is a community changing its thoughts and practices to grapple with new situations. The two illustrations she employs are 12th century Spain and 19th century U.S.A.

OUR STORY TOO - LESSON 1

(13) (cont'd)

Finally in Chapter V, "Conclusion", Frankiel offers some general observations about Christianity and outlines some of the issues or problems facing modern Christians, namely dealing with religious pluralism and whether Christianity is an experiential religion or an externally grounded religion.

In her own words (page 5), Frankiel's "multidimensional approach aims to provide a rich picture of Christianity by utilizing a variety of perspectives." Her treatment of Christian history is certainly not exhaustive, but it is illuminating in the ways it goes beyond a chronological, "factual" approach.

Read this overview of Frankiel's book again (#13) and skim the whole book itself. In a brief essay response of three or four paragraphs, state your reactions to studying Christian history in the Frankiel model. Compare her model to other historical studies you have done and other books on Christian history that you have read (especially any books on the Recommended Reading List, pages 4 - 6).

(Essays will of course vary. Look for a comparison of Frankiel's multi-dimensional approach with other ways of studying Christian history. Look for insight and clarity.)

OUR STORY TOO - LESSON 1

- (B) Christianity, Chapter 2,
"The Historical Development of Christianity", pages 6 - 11

- (1) Frankiel states: "The religion we know as Christianity originated as a small sect within the religion of Judaism, in the fourth decade of the first century." In a one-paragraph response, explain what was "Jewish" about the earliest Christians and what was distinctive?

3 In the years 30-100 C.E. small groups of interested Jews and Gentiles were beginning to gather themselves as a distinct body within Judaism, both in Palestine and in the larger Roman Empire. At the outset these groups kept many of the Jewish practices of their times: they observed some of the dietary laws and the Sabbath, celebrated the major festivals, and honored the Holy Temple in Jerusalem, although they probably paid little attention to the priestly rituals of purity. Yet they had certain peculiarities; the members gathered also on Sunday, the first day of the week, for a common meal culminating in a ritual of bread and wine, and all members would have undergone a special ritual immersion, or baptism, before being admitted to their first ritual meal.

- (2) Look up in the Glossary the terms "Baptism", "Eucharist", and "Communion".

4 The simple meaning of baptism is... the rite of ritual immersion which initiated a person into the Christian church.

At first, Christian baptism was typically full immersion, in the same manner as the practice of Jewish conversions. In later centuries, other modes of baptism came into use in some churches, namely pouring or sprinkling.

Eucharist/Communion is the Christian sacrament of receiving bread and wine as the body and blood of Christ. In Catholic and Orthodox churches, this sacrament is commonly called Eucharist. In Protestant churches, the common terminology is Communion.

- (3) Look up in the Glossary the term "eschatology". One's eschatology is one's theological understanding of...

1 the end of the world, how and when it will occur, and what the end times will be like.

- (4) In a one paragraph response, explain early Christian eschatology and its relationship to beliefs about Jesus.

3 Early Christian eschatology held that the world as we know it was about to end. A new world would soon be ushered in with the return of God's Messiah, that is, God's chosen king. The early Christians claimed that this Messiah or Christ had in fact already appeared on earth in the form of the person Jesus, who had been killed by the Romans, crucified as a suspected political rebel. His followers believed that he had been resurrected after three days and had then returned to be with God in heaven. His suffering, death, and resurrection signified a complete victory over sin and evil in the world, ensuring the salvation of all believers. Soon he would return to earth, judge the world, and inaugurate God's kingdom.

OUR STORY TOO - LESSON 1

- (5) Christianity inherited from Judaism the practice of accepting non-Jewish converts. The conversion process to Judaism included both circumcision and ritual immersion.

Non-Jews who associated with Jewish synagogues but who did not complete the conversion process were referred to as God-fearers.

The Glossary meaning of circumcision is...

a rite in which a piece of skin near the tip of a male's penis is removed with a knife.

In Judaism, circumcision is a sign of the covenant between God and Abraham and his descendants.

- (6) Look up the Glossary meaning of "apostle".
Who were the apostles?

The earliest missionaries commissioned to preach the gospel.

Traditionally, twelve are counted, namely Jesus' twelve disciples, plus Paul, the "apostle to the Gentiles".

What beliefs led the early Christians to evangelize others? How did they conduct their missionary efforts?

Convinced that the world was about to end, with a strong inner sense of living in virtually another world already, they traveled about, preaching the "good news" that the Messiah of God had appeared on earth and all should repent of their sins. Like Jesus, they claimed to be able to heal and to exorcise demons, and by healing people they demonstrated their power over the present evil world. Throughout the Roman Empire, from Asia Minor to Spain, they taught in or near synagogues and organized new communities of believers.

- (7) According to Paul's letters and the book of Acts, what issue did early Christians have to face when increasing numbers of Gentiles (non-Jews) were attracted to this new religion? How was this issue resolved?

The admission of non-Jews into the new faith communities raised the question of how much of Jewish law they should observe. In the time of Paul's ministry, after heated arguments, the churches dropped the requirement of circumcision and modified the dietary laws, making it easier for Gentiles to enter.

- (8) Describe the year of study that Gentile and Jewish Christians undertook prior to baptism.

They studied the Jewish Bible and presumably learned the outline of the legends and records of Jewish history and the Christian interpretation of the Hebrew prophets. They may also have learned secret or mystical interpretations of Jesus and of Christian rites.

OUR STORY TOO - LESSON 1

- (9) The two factors in early Christianity by which Hellenistic (Greek) interpretations deeply influenced the basic beliefs of the churches were:

- (a) the predominantly non-Jewish environs and membership of most churches
- (b) the use of a Greek translation of the Jewish Bible, known as the Septuagint.

- (10) The assertion that Jesus was God's chosen would be understood differently by non-Jews than by Jews. Explain in a one-paragraph response how the Christian understanding of Jesus the Christ evolved.

Many other Hellenistic religions believed in a savior figure, divine or semi-divine, who would save human beings from the evils of this world and transport them to a heavenly realm beyond the planetary spheres. As Christianity quickly spread away from Palestine, the Jewish messianic idea of a human king divinely chosen to rule on earth combined with, or gave way to, the Hellenistic view that "Jesus the Christ" was a divine savior from the heavens. In this latter view, belief in Christ as divine, together with repentance from sin and acceptance of the rites of the church, could bring assurance of "salvation" (eternal life in an otherworldly sense) when Jesus returned.

- (11) Look up in the Glossary the terms "Holy Spirit" and "tongues".

In Judaism, the Holy Spirit is understood as... the presence of God as evidenced in the speech of the prophets and other divine manifestations

In Christianity, the Holy Spirit is understood as...

the active, guiding presence of God in the church and its members.

Tongues is defined as...

an ecstatic utterance while in a state of religious excitation.

Tongues is sometimes regarded as...

a special spiritual language or ability to speak in different languages.

The outpouring of "speaking in tongues" on Pentecost represented God's sending the Holy Spirit on the church to guide it until Jesus returned.

As the recipient of the Holy Spirit, the church, and especially its designated leaders, represented God's activity on earth.

- (12) As Christianity developed into its own religion, it cut many of its ties to its Jewish heritage and sometimes even turned against its parent tradition. What three factors combined to plant in the Christian Scriptures seeds of antagonism against Jews that later blossomed into Christian anti-Semitism?

- (a) Christianity's relative lack of success among Jews led some early writers to castigate Jews for rejecting Jesus, wrongly accusing them of responsibility for Jesus' death.
- (b) Christians had to defend their faith against Roman misunderstandings: how could they claim to be carriers of the true Jewish faith while supplanting the practices of the ancestral religion?
- (c) There were the usual psychological difficulties of individuals departing from their mother religion.

OUR STORY TOO - LESSON 1

(C) Christianity, Glossary, pages 129 - 133

(1) Define the following terms:

- 10
- $\frac{1}{2}$ (a) **Apocalypse** - A Jewish or Christian writing from the period 200 B.C.E. to 150 C.E. prophesying in vivid symbolism the imminent end of the world.
 - $\frac{1}{2}$ (b) **Born Again (modern meaning)** - having experienced a true conversion and/or total dedication to Christ, usually in an intense emotional experience.
 - 1 (c) **Catechism (original and modern meanings)** - originally, oral instruction in doctrine. It can mean any official summary of
 - $\frac{1}{2}$ (d) **Catechumen** - doctrine used to teach newcomers to the faith.
↳ One receiving instruction in basic doctrines before baptism
 - $\frac{1}{2}$ (e) **Conviction (modern meaning)** - the state in which one recognizes one's sinfulness and guilt before God, preliminary to conversion.
 - $\frac{1}{2}$ (f) **Ecumenical** - promoting a worldwide Christian unity or cooperation.
 - $\frac{1}{2}$ (g) **Evangelical** - Those churches or movements that emphasize preaching to repentance and conversion; in modern Christianity, their beliefs include salvation by faith and emphasis on scripture.
 - $\frac{1}{2}$ (h) **Excommunication** - the act of church authorities to deprive a person of church membership, specifically the right to take Communion.
 - $\frac{1}{2}$ (i) **Friars** - from the Latin word for "brothers", members of one of the mendicant or begging orders as distinct from the cloistered monks.
 - $\frac{1}{2}$ (j) **Icon** - a painted religious symbol, such as of Mary, Christ, or a saint, understood in Eastern Orthodoxy to be a copy of a heavenly image.
 - $\frac{1}{2}$ (k) **Immaculate Conception (note that it is of Mary, not Jesus)** - the conception of the baby ~~Jesus by the Virgin~~ Mary under a special dispensation so that she remained pure, without the original sin usually
 - $\frac{1}{2}$ (l) **Inquisition** - transmitted through the sexual act.
↳ Roman Catholic tribunal for investigating and punishing heresy, 12th through 16th centuries.
 - $\frac{1}{2}$ (m) **Millenarian** - having to do with the expected millennium, or 1000-year reign of Christ prophesied in Revelation, a time in which the world would be brought to perfection.
 - $\frac{1}{2}$ (n) **Monasticism** - the way of life or tradition of monks or nuns living in monasteries, that is, houses established to support a celibate, disciplined, and intensely religious way of life.
 - $\frac{1}{2}$ (o) **Mystical** - aspects of religion which emphasize the individual's quest for union or direct communion with God.
 - $\frac{1}{2}$ (p) **Purgatory** - an intermediate state after death, according to Roman Catholic theology, where one can finish satisfying the temporal punishments for one's sins and purify one's soul being being admitted to heaven.
 - $\frac{1}{2}$ (q) **Relics** - Objects or parts of the body left behind after the decay of the corpse, which are venerated for saints of the Roman Catholic and Eastern churches.
 - $\frac{1}{2}$ (r) **Revivals** - events of spiritual awakening or high religious interest; in modern Christianity, special meetings to encourage such awakening of interest.
 - $\frac{1}{2}$ (s) **Virgin** - Mary, the mother of Jesus, held since early times to have conceived and given birth to Jesus without losing her virginity.

OUR STORY TOO - LESSON 1

(2) Define the following theological terms:

- (4)
1/2 each
- (a) **Apology** - a formal defense of the Christian faith
 - (b) **Dogma** - a church's authoritative statement of belief; doctrine.
 - (c) **Elect** - those chosen by God for eternal life, according to theological systems which believe in predestination.
 - (d) **Grace** - unmerited divine assistance on one's spiritual path; often conceived as a special blessing received in an intense experience, but also may include a sense of special direction in one's life.
 - (e) **Justification** - the state of being released by God from the guilt of sin.
 - (f) **Original Sin** - the fundamental state of sin, inherited from the first human Adam, which according to most Christian theology infects all of humanity if not saved by Christ.
 - (g) **Predestination** - the idea that one's eternal destiny is determined beforehand, from the beginning of time, by God's will.
 - (h) **Sin** - a transgression or offense against God's laws or wishes; more generally in Christian belief, a continuing state of estrangement from God.

(3) Define the following liturgical terms:

- (4)
1/2 each
- (a) **Confirmation** - a rite admitting a baptized person into full church membership, originally by anointing with oil.
 - (b) **Elevation of the host** - the priestly practice of raising the Eucharistic bread above the head so that the laypeople behind the priest can see it, at the moment of transubstantiation.
 - (c) **Liturgy** - rites of public worship, usually institutionalized in church tradition.
 - (d) **Mass** - the entire set of prayers and ceremonies surrounding the Eucharist.
 - (e) **Ordination** - ceremony of investing a person with ministerial or priestly office.
 - (f) **Penance** - the sacramental rite, in Roman Catholicism, consisting of repentance, confession to a priest, payment of the temporal penalty for one's sin, and forgiveness.
 - (g) **Sacrament** - a formal religious rite regarded as sacred for its perfect ability to convey divine blessing; in some Protestant traditions, it is regarded as not effective in itself but as a sign or symbol of spiritual reality.
 - (h) **Transubstantiation** -
→ the change, during the Eucharist, of the substance of bread and wine into the substance of Christ's body and blood. According to Roman Catholic theology, the "accidents" of the elements remain the same, but the substance changes into the holy elements of the sacrifice.

OUR STORY TOO - LESSON 1

- (4) - (13) Match each of the following with one of these leadership terms: (a) Bishop, (b) Cardinal, (c) Clergy, (d) Deacon, or (e) Patriarch.

5

$\frac{1}{2}$ each

- (4) c Those ordained persons in a church permitted to perform priestly and/or pastoral duties.
- (5) a In early Christianity, an elected head of a diocese; now the appointed head of a diocese.
- (6) e One of the bishops of the four or five major early Christian centers - Rome, Jerusalem, Antioch, Alexandria, and Constantinople.
- (7) d The lowest ordained office in the Roman Catholic church.
- (8) d In modern Protestant churches, an official elected to certain responsibilities in worship or administration.
- (9) b An official in the Roman Catholic Church next below the pope and appointed by the pope.
- (10) a The rank in Roman Catholic and Eastern Orthodox churches above a priest, with authority to ordain priests and perform other sacraments.
- (11) e After the break of the Eastern Church from the Western (Roman) Church, the head of any of the national divisions of the Eastern Church.
- (12) d An office which originally had charge of gathering and distributing the Eucharistic offerings; later a stage in seminary training.
- (13) b A member of a "college" first formed in the Middle Ages to assist the pope and elect new popes.

OUR STORY TOO - LESSON 2

(A) *Christianity*, Chapter 2, pages 11 - 16, "Organization and Development"

- ① (1) In the first century, most of the Christians within Palestine itself were villagers, whereas outside Palestine most of the Christians were urban middle class.

- ③ (2) - (7) For each of the descriptions below, indicate which type of early Christian leadership.
1/2 each (a) Teacher (b) Evangelist (c) Deacon
(d) Bishop (e) Priest

(2) c A local leader responsible for managing the ritual and perhaps for other administrative duties.

(3) d The central leader and spiritual head of the Christian church in a given city.

(4) a The primary local leaders that first emerged.

(5) b Those who traveled on missions.

(6) d The one who celebrated the Eucharistic ritual for the entire Christian community in a city until the community grew too large to gather in one building.

(7) e Those selected and ordained to be a bishop's assistants and to celebrate the Eucharist for outlying churches.

- ① (8) What leadership role did women exercise in early Christianity? What happened to female leadership?

Women were prominent as teachers in the early church but were not allowed to rise higher than the level of deacon. In later generations men appropriated even that role to themselves alone.

- ② (9) The four centers of power in early Christianity were the cities of Jerusalem, Antioch, Alexandria, and Rome.

After the reign of Emperor Constantine, the two cities that moved into prominence in Christianity were Constantinople and Rome.

- ② (10) As Christian liturgy developed in the first three centuries, the ritual of the Eucharist became the central act.

Around this central ritual the rest of the liturgy evolved, namely:

- (a) prayers
(b) hymns of glory and thanksgiving
(c) Scripture readings
(d) sermons

OUR STORY TOO - LESSON 2

- (11) Early Christians known as "Gnostics" claimed a "gnosis" or Special Knowledge, apart from the written literature/tradition that was handed down by apostolic hands.

What did Gnostics believe about the world and about God?

Most Gnostics believed that the world was created by, and under the control of, an evil god. The true God was totally separate from any material creation and was known only through special spiritual revelation.

- (12) - (15) Identify the following descriptions with one of these early Christian leaders.

(a) Athanasius (b) Arius (c) Marcion (d) Mani

- (12) d In the third century, this Eastern leader called himself the Apostle of Jesus Christ and taught that the universe was divided into forces of Light and Darkness. He viewed Jesus as the most perfect of the messengers of the God of Light and as a divine being who only seemed to be mortal.

- (13) C A preacher in Rome in the second century, he argued that the church should not keep the Hebrew Scriptures because this was the book of the evil creator God.

- (14) b A church elder in Alexandria who argued that Christ was different from God and indeed had been created at a certain point in time by God as the Logos, the first principle of the cosmos through whom all else was created.

- (15) a A bishop's secretary and later a bishop himself, he argued that the belief that Christ was a creature threatened the idea of salvation through Christ. He viewed Christ not as created, but as begotten or generated from God.

- (16) - (20) Apologists such as Justin Martyr, Origen of Alexandria, and Eusebius of Caesarea paved the way for Christianity to become acceptable and powerful in the empire by enlarging the philosophical scope of the religion and connecting it to Greek (or Hellenistic) philosophical traditions. Match these early Christian thinkers with the descriptions below.

(a) Justin Martyr (b) Origen (c) Eusebius

- (16) C He was the first church historian.

- (17) a He presented Christ as the manifest Logos, the first principle of the cosmos.

- (18) a He presented Christianity as the true philosophy in the Greek sense.

- (19) C He propagandized for Christianity among the educated public.

- (20) b He argued that Christianity was the culmination of all civilized culture.

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(21) At the Council of Nicea in 325 called by Emperor Constantine, whose views did the bishops decide in favor of?

- X (a) Athanasius
-- (b) Arius
-- (c) Marcion
-- (d) Justin Martyr
-- (e) Origen

(22) Whose views were repudiated at the Council of Nicea? Choose one of the options in #21. b

(23) To forge some unity among the diverse cultures of the Mediterranean, the Roman Empire tried to foster at least a minimal patriotism with the worship of traditional Roman gods and the emperor.

By Roman law, Christians were required to sacrifice to the emperor. Refusal to do so meant they would be subject to imprisonment or death.

Those Christians who refused to perform such a sacrificial ritual, because they viewed it as compromising their allegiance to God, were persecuted under various emperors. The worst of these persecutions came under the emperor named Diocletian, whose reign was in the years 284-305.

Two positive side effects of the persecutions were:

- (a) They publicized Christian beliefs
(b) They added to the church's list of heroes, exemplars of true faith: the martyrs.

(B) Christianity, Chapter 2, pages 16 - 20,
"The Church in the Later Empire"

(1) - (5) Match one of these persons with the descriptions below:

- (a) Pachomius (b) Simeon Stylites (c) Anthony
(d) Constantine

- 2 1/2 each
- (1) d The emperor who took a highly favorable attitude toward Christians.
(2) d The emperor under whose reign Christianity began to occupy a powerful position in the empire.
(3) a A farmer in Egypt who created a supportive community for hermits, thereby inaugurating a sense of monastic community.
(4) c A Egyptian who became the pioneering Christian hermit by living alone in the desert away from the cities.
(5) b A well known "holy man" in Syria who undertook the discipline of sitting atop a tall pillar for thirty years.

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- (6) The two motivating forces that combined to produce hermits and monks in early Christianity were:

- ①
- (a) Questioning of the worldly success of the churches and their interest in honors and prestige.
 - (b) Seeking after a higher spiritual life, a greater closeness to God

- (7) In the first few centuries Christianity, although still a minority religion, attracted and kept more people in the Roman Empire than other religions and cults that sprang up. A major reason for this was the intense communal orientation of Christianity, partly inherited from Judaism. In unstable times, when cities in the empire were threatened by barbarian invasions and by plagues, what were Christians able to do?

- (a) They provided for their own poor, for widows, orphans, and the sick.
- (b) They offered social and economic security in a world that had become less stable.

Whereas other religious cults offered such benefits as life after death and protection from demons, they did not give much support to their members during their earthly lives. In Christianity, however, many people found:

- (a) a firm social grounding
- (b) a stimulating intellectual life
- (c) a rich and dramatic liturgy
- (d) able leaders dedicated to the spiritual life
- (e) heroes to admire and emulate

a hope for a future life beyond the grave

- (8) Monks and hermits were greatly respected by the common people and by several Christian leaders. They were regarded as models of Christian life because of their battle with the less tangible forces of evil, the demonic forces that infect people and threaten their souls, namely:

① wealth, sexuality, and any kind of worldly appetite/temptation.

Monks exemplified their conquest of the world by: being celibate, eating little and fasting frequently, and living an impoverished life without care for worldly comforts.

- (9) The saints (the dead holy ones) were viewed as extending the benefits of Christian power to all. Saints were those who had died as martyrs or who had performed great miracles

- ② They were regarded as available to Christians on earth as heavenly friends, as protectors or patrons.

Relics of these saints were believed to carry the personal power of that saint.

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- (1) The three forces that combined in the fourth and fifth centuries which resulted in a gradual unification of Christianity and in a lessening of influence of Roman "paganism" and sectarian Christian groups were:

(a) Christian political power (b) the ascetic movement (c) devotion to relics

- (3) The fifth century Christian leader Augustine was bishop of Hippo in North Africa. Augustine played a major role in helping the Catholic Church defeat a competing Christian church in Africa known as the Donatists.

In theological discussion, Augustine upheld the doctrine of predestination, that God had determined the fate of every soul from the beginning. His chief opponent was Pelagius, who argued that individuals are free to accept or reject God's grace.

Augustine's major literary work was "De Civitate Dei", which in English translation is called "On the City of God". In this book Augustine maintained that all worldly states and empire are corruptible and will pass away; only the City of God is eternal. The true home of Christians then is that eternal city that awaits them after this life and they reside in this world as aliens. The church is a shadow here on earth of the true heavenly city.

- (1) Even in Augustine's time (the 400's), there were already growing differences between Eastern and Western Christianity. This is evidenced by Augustine himself hardly being able to read the language of Greek, which was the language of the eastern half of the empire and of many great thinkers of the time. It is also evidenced by the disinterest of most Greek thinkers in Augustine's doctrine of predestination.

(C) Christianity, Chapter 2, pages 20 - 28,
"Eastern and Western Branches of the Church"

- (2) Before 400 C.E. the most important boundaries in the Roman Empire were those between South and North, that is, between the "civilized" Mediterranean world and the "barbarian" kingdoms of Europe. Over the next several centuries, however, the most important boundaries became those between East and West. The East was centered in the city of Constantinople, and the West was centered in the city of Rome.

- (1) Because Christian leaders in the West felt more precarious in their positions, they built a strong church organization of the elite. Wandering holy men and monks were not welcome unless they submitted to the power of Rome. In the West holiness was viewed as the property of the church hierarchy.

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(3) The patriarch of Rome came to be called the pope_____, which means "father_____".

(4) In contrast to the West, the East still had a strong emperor which gave more stability to society and church. Lay power permeated Eastern Christianity; lay members participated in church councils_____. Religious power permeated all of society with a variety of monks and holy men_____ inhabiting villages and towns. Christian spirituality was viewed as generally accessible, not just the possession of the elite. One of the Eastern teachings that fostered direct human contact with the divine was: "God became Man, that men might become God_____."

(5) Different religious emphases and styles of spirituality developed in Western and Eastern Christianity.

The West focused on:

- (a) Sin marking the distance between an ordinary human life_____ and a life of true holiness_____.
- (b) The great miracle of Christ's sacrifice_____, by which human beings are freed from sin_____.
- (c) A repetition of this awesome act in the liturgical act of the Eucharist_____, which must be performed correctly and with great dignity and reverence.
- (d) The goal of human life being viewed as perfection_____.
- (e) An emphasis on church order, exemplified in the development of church law_____ and legal interpretation of Christian doctrines

These themes of Western Christianity were present to some extent in the East also, but the primary focus of Eastern Christianity lay elsewhere. The Eastern or Orthodox Church focused on the mystical goal of Christian life, namely the knowledge of God, unity with the divine. The Eastern accent was thus on deification_____, rather than purification_____.

This Eastern focus was manifested in the way the Eucharist was interpreted. Partaking of Christ's body and blood enabled one share his humanity united with his divinity.

Icons were/are venerated because they are believed to be faithful representations of a heavenly archetype.

The entire theology of Orthodoxy could be said to be "iconic", in that every person was believed to have an image or icon of God_____ within him/herself_____, and the Bible was viewed as a faithful reflection of the heavenly book of God.

The Eastern church emphasized the continuing transformation of human beings through the divine presence_____, whereas the Western church emphasized human striving for perfection through discipline, humility, and sacrifice_____.

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- (6) The Western and Eastern branches of Christianity had to deal with very different problems.

②

That which took precedence in the West in the fifth and sixth centuries were the barbarian invasions, that is attacks by various societies on the perimeters of the empire. The leaders and missionaries of the Western church had to deal with European peoples whom they viewed as primitive and pagan.

The Eastern church had to face two literate, imperialistic societies, each with its own high sense of theology and ethics. The first of these societies was Persia and the second was Islam.

- (7) The Council of Chalcedon in the fourth century declared that Christ was of two natures, that is truly human and truly divine.

②

Christians who objected to the Chalcedon formulation were known as Monophysites. They argued that Christ had only one nature, and that nature could only be divine.

- (8) The Orthodox church's emphasis on the union of divinity and humanity in Christ and on human beings participating in deification through Christ was challenged by the rise of the new and powerful religion Islam.

①

- (9) In the ninth and tenth centuries Orthodox Christianity spread into the Bulgars, the rest of the Balkan nations, the Slavs, and finally into Russia.

②

- (10) One of the theological controversies between East and West arose over the wording of the Nicene creed. In the sixth century the Latin or Western church had added to the creed the clause and the Son, thereby stating that the Holy Spirit proceeded from the Father and the Son, rather than from the Father alone (which was the original wording of the creed). The Greek or Eastern church objected on theological grounds and also because this addition was never presented to a whole council of the church.

②

- (11) The formal break between Eastern (Orthodox) and Western (Catholic) Christianity came in the 11th century over a dispute of allegiance to patriarch or pope. Mutual excommunication was authorized by Pope Leo IX and Patriarch Michael Cerularius.

①

- (12) The break in relations between East and West weakened both. The West lost touch with some sources of spirituality, namely the mystical and theological traditions of the East. The Eastern empire never recovered its strength after the onslaughts of Latin Christians and Muslims. Organizationally, the Eastern (Orthodox) church divided into its various national branches.

②

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- (1) (13) Orthodox monks did continue their creativity in spirituality, developing the discipline known as "hesychasm", which aims toward tranquility or serenity. This discipline attempts to achieve a state of ceaseless prayer and ultimately a vision of God.
- (14) To ensure its survival, the Roman church developed political allies. One such ally was the Franks, who helped Rome militarily.
- (2) (15) Even after centuries of missionary work in Europe and England, Christianity still had to compete with older customs and religious practices. One person who attempted to consolidate Catholic Christian power in Europe was the missionary Boniface, who led a church council in 742 and ordered monks and priests to submit to church discipline.

Another such consolidator was the Frankish ruler named Charles the Great or Charlemagne. This ruler oriented the clergy more firmly toward Rome and instituted a program of basic education for priests. His coronation in 800 as Emperor of the Holy Roman Empire cemented the pact between church and state.

- (2) (16) By the late 800's the raids upon Europe and resulting poverty, famines, epidemics, and mob violence led to a disintegration of the Western empire. Power passed from the kings to lesser nobles, leading to a decentralized Europe and the social structure known as feudal system. Power lay in the hands of the warrior class, the knights, who paid homage to their sire, the noble of a principality.

(D) Christianity, Chapter 2, pages 28 - 39, "The Western Middle Ages"

- (3) (1) In the tenth and eleventh centuries struggles developed between the nobles (or lay aristocracy) and the bishops and abbots of the church. Church councils attempted to limit the power of nobles, threatening them with excommunication if they did not obey.

The nobles fought back by appointing their own men to be bishops or abbots in their territory.

This struggle climaxed in the dispute between the German king Henry IV and Pope Gregory VII. The struggle was finally resolved in 1122 at the Concordat of Worms, which set some limits on the power of church and of state.

- (1) (2) Pope Gregory VII insisted on the independence of church and church appointments from the state. He thereby initiated an era of powerful popes.

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- (3) Pope Urban II launched the First Crusade by a dramatic appeal for the deliverance of Jerusalem and the Eastern church from Muslim conquerors.

One horrible side effect of this First Crusade in Europe itself was the mob massacre of Jews.

The armies of the Crusade did succeed in capturing Jerusalem in the year 1099, but it was retaken by Muslims in the year 1187.

In subsequent crusades, the professed goal of helping the Eastern church disappeared. In fact in the year 1204, during the Fourth Crusade Western warriors attacked the city of Constantinople, thereby incurring the wrath of the East.

- (4) The 12th century has been called a time of renaissance or beginning of modernity, and the 13th century is generally considered the peak of medieval civilization. The primary developments in these centuries were:

- (a) the growth of learning in monasteries and cathedral schools
- (b) the first universities
- (c) greater church involvement in secular affairs
- (d) an upsurge of religious devotion, manifested in
 - devotion to the Virgin and the Eucharist
 - increase in pilgrimage
- (e) the rise of heresies and establishment of the Inquisition
- (f) new monastic orders, the Franciscans and the Dominicans
- (g) the rise of mysticism
- (h) a revolution in art that culminated in the Gothic cathedral

In this period, humanity and materiality took on a higher value, and gradually people came to see holiness within the world as well as coming from outside it.

- (5) Intellectual growth and transformation occurred:

- (a) with the beginning of the movement known as scholasticism, which sought to understand Christian faith in terms of human reason.
- (b) with the movement of intellectual life out of the monasteries into the universities.

Whereas before the function of study had been viewed as being a preliminary to prayer, now learning was valued as a means of gaining clarity and understanding in approaching God and learning was sought for its own sake.

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- (6) The greatest medieval theologian was a Dominican teacher and writer named Thomas Aquinas, who lived in the 13th century.

In his great literary work called Summa Theologica, he developed a form of Aristotelianism that incorporated Greek philosophy into Christianity. This theologian maintained that human reason and human nature were in the image of God, and thus human beings, when corrected by God's grace, could achieve perfection and full likeness to God.

This theologian was able to show how the following are intertwined:

- (a) the material and the spiritual
- (b) the natural and the supernatural
- (c) reason and revelation

- (7) The rule of Pope Innocent III in the 13th century was the peak of papal power. This pope did the following things:

- (a) He called the church council called Fourth Lateran Council in 1215.
- (b) He integrated into the church the new orders, the Franciscans and the Dominicans, thus bringing many potential dissidents into the mainstream.
- (c) He centralized the Inquisition to deal with dissidents.

- (8) The changes and developments of the 12th and 13th centuries resulted in new forms of religious expression among the laity: new monastic orders, lay organizations, and heretical groups.

- (9) Increased devotion to the Eucharist glorified the moment of elevation of the host, and resulted in Pope Innocent III officially declaring the doctrine of transubstantiation.

- (10) Increased devotion to the Virgin Mary stimulated Pope Innocent III to officially endorse the popular feasts celebrating the Immaculate Conception.

Marian piety represented a shift in attitudes toward women and the feminine. Even though she, "alone of all her sex", could be glorified and venerated, it was significant that a woman could be so glorified. Only a few centuries earlier, monks had debated whether women even had souls.

- (11) - (16) Match one of these founders/leaders of religious orders with the descriptions below:

- (a) Francis
- (b) Dominic
- (c) Bernard of Clairvaux
- (d) Bonaventura

- (11) C This mystic organized the order of the Cisterians.

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- (12) a This "radical" insisted on apostolic poverty as the foundation of spirituality and taught his followers to travel about teaching, praying, and helping those in need.
- (13) d This later leader of the group founded by the radical in #12 adjusted the ideals of poverty and itineracy to make this order more like others and less potentially disruptive to the established church.
- (14) c He urged devotion to Mary as the one who can help in any circumstance and as the guiding star of human life.
- (15) b He founded an order to teach and preach, to bring religious knowledge to the people and battle heretics.
- (16) c He taught that the spiritual life progresses by stages developed through disciplined control of one's action and prayerful devotion to God.
- (17) - (21) Match one of these groups with the descriptions below:
(a) Beguines, (b) Cathars, (c) Bulgars, (d) Spiritual Franciscans
- (17) b They believed that the body and the material world were evil and that the elect could subdue the body by perfecting the spirit.
- (18) d They were attracted to the original ideals of Saint Francis of Assisi.
- (19) a Those in this laywomen's movement dedicated themselves to a life of higher spirituality and work in the world.
- (20) b They rejected the sacraments and allowed women to serve as priests.
- (21) d They took up the ideas of the mystical philosopher Joachim of Fiore, who had taught that the age of the Father and Son had passed and a new age of the Holy Spirit had arrived.
- (22) During the 12th and 13th centuries, perceptions of the Jews began to change. Prior to this, Jews had been regarded as resident aliens, that is, accepted but not necessarily possessing the same rights as others. Now they were seen as demonic infidels within the walls of Christendom.

This shift in attitude was evidenced by attacks on Jews during the Crusades and expulsions of Jews from the countries of England, France, Spain, and Portugal.

